THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (HEBREWS 11: 6).

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THE EIGHTY-EIGHTH SEMI-ANNUAL CONFERENCE.

(*Concluded from page 726*).

SATURDAY AFTERNOON, OCTOBER 6TH.

The large auditorium was again filled when President Joseph F. Smith announced the opening hymn.

ELDER ORSON F. WHITNEY,

who was the first speaker, quoted the Scriptnre which says that God will do nothing bnt He revealeth His secrets to His servants the prophets. Elder Whitney said his interpretation of that passage of Scriptnre is that God will permit no great event concerning the weal or woe of His people to occur without first enabling His prophets to foretell its coming, in order that men might prepare for impending events. The speaker then declared that the Prophet Joseph Smith was raised up to warn the world that the years of war were near, even at the door. The Lord, Elder Whitney said, admonished His people to gather and prepare to purchase their inheritance, the new Jerusalem, where would be present the glory and also the terror of the Lord, and it would be called Zion. It would come to pass that in Zion would be the only people not at war one with another, and the righteons would come to Zion. singing songs of everlasting joy. The Church, said Elder Whitney, was little more than a year old when an attempt was made to carry ont the divine injunction. The new Jernsalem was designated to be in Jackson connty, Missouri. Why, then, are not Latter-day Saints to-day going on with the plan as designed? There was too mnch selfishness, he said. Because of that condition the Lord had permitted their enemies to drive them from their favored location.

There was another reason also, said Elder Whitney. There was a great storm-cloud gathering over the nation. Joseph Smith prophesied that civil war would begin in South Carolina, and the beginning of the fulfilment of that prophecy occurred twenty-eight years later, when the first gun was fired in the great Civil War at Fort Sumter. The storm-cloud was about to burst when the Church was moved bodily to the tops of the mountains, where, as Joseph Smith prophesied, stakes of Zion, and not Zion itself, would be built for a season, preparatory to the final building up of the center stake of Zion.

Elder Whitney said he heard President Wilford Woodruff declare, on the occasion of the dedication of the Salt Lake temple, that Latter-day Saints would from that time on be recognized more than ever in the past. He said he saw the beginning of the fulfilment of that prophecy. In that same year after that prophecy had been uttered, President Wilford Woodruff accompanied the Tabernacle choir to the world's fair in Chicago. In Independence, Mo., whence, in the early days of the Church, Wilford Woodruff was driven, an outcast, he was then acclaimed.

Again, said Elder Whitney, President Wilford Woodruff said that up till that time the angels of destruction had been held in leash, but they would from that time on be turned loose. President Woodruff said that within twenty years momentous events would occur in the earth, and it was just twenty years from the time of that prophecy that the present great conflict burst forth in Europe. An eminent educator of national repute, just a few months before the great war broke out, said in the Salt Lake Tabernacle there would never be another great war. But the Lord had spoken, and had said war should be poured out.

The U-boat warfare, said Elder Whitney, was prophesied at one time, when the servant of the Lord said no flesh should be safe on the mighty waters.

Another momentous phase of the great conflict is the food question, said Elder Whitney. In spite of increased production, in spite of improved transportation, this is a famine-threatened world. Europe calls upon America for food, and America essays to respond. Six months ago, said Elder Whitney, the Church offered prizes for food production. The world is awake, and realizes a world-wide famine is imminent. The "Mormon" Relief society plan of storing wheat is no longer a joke.

What shall be the outcome of all this? asked Elder Whitney. Will the human race perish? No! "I cannot believe," said the speaker, "that wheels of progress and civilization are to be turned back. There is a far greater war waging than that being waged on the battlefields of Europe. It is the world-old war between despotism and liberty, between right and wrong. The right will triumph; although God permits the scourges to come and uses nations to bring about His purposes, the world shall be 'made safe

for democracy,' which means that the cause of righteousness shall triumph over the powers of evil."

ELDER DAVID O. MCKAY,

the next speaker, read the word of the Lord concerning the duty of parents to teach their children the truths of the gospel, and to see to it that they are baptized at the age of eight years.

There has been much talk of conservation and service, brought about by the exigencies of the war, he remarked, and right nobly have the people responded. A remarkable example of conservation, said Elder McKay, was presented when Jesus said, after He had fed the five thousand, "Now gather up what is left, that nothing may be lost." Such saving is pleasing in the sight of God. Let Latter-day Saints pay attention, too, to the greatest principle of conservation in all the world: The conservation of little children.

Boys and girls, the speaker said, should be taught that the proper place in which to be married is the Temple. He condemned the "tobacco fund," and urged the saints to hold family prayers.

ELDER BOLLIVER WATTS.

President Joseph F. Smith introduced Elder Bolliver Watts, a missionary companion in former years in England. Elder Watts spoke reminiscently of his personal acquaintance and companionship with President Joseph F. Smith, when they were traveling elders together. He paid tribute to the sterling character of President Smith, as he had always known him. He said he knew, also, former presidents of the Church, and knew them all to be men of God.

President Smith read a telegram from Elder Reed Smoot, in Washington, in which Elder Smoot expressed his regret that he was unable to be in attendance at the conference, and said that duty alone and overwork kept him away. He extended his regards to the Latter-day Saints, and expressed his faith in the work of the Lord. In a few closing remarks President Smith said he has been grateful for the teachings of his brethren to the Latter-day Saints thus far during the conference, and he hoped they will find lodgment in the hearts and lives of the people. He pronounced the blessings of the Lord on all.

SUNDAY MORNING, OCTOBER 7TH.

Another large gathering convened on Sunday morning at ten o'clock. The weather was ideal, and a spirit of love and fellowship prevailed.

In the course of the conference, expression was given to the fact that the Church is solidly behind the President of the United States and the national leaders associated with him, in the prose-

cution of the war for world liberty, and as a concrete evidence of that support, the conference, by unanimous vote, authorized President Joseph F. Smith, as trustee-in-trust, to expend a sum not to exceed $250,000 for Liberty Bonds, out of the general Church funds. This, President Smith said, he will do—buy Liberty Bonds in the name of the Church of Jesus Christ of Latter-day Saints.

ELDER ANTHONY W. IVINS

was the first speaker. He read from the Book of Mormon a passage concerning the infidelity of the people at a time when they had neglected to call upon the Lord in prayer. Elder Ivins said since last April conference he has visited many and far-distant stakes of the Church. He had found in some communities a lack of faith, and to some extent he attributed it, as it was attributed in the ancient days, to the preaching of cunning and designing men. One Korihor told the ancient inhabitants of this continent that their simple faith in Christ was due to deranged minds; that they could believe nothing they could not see, and he led many away from the faith. As a parallel, Elder Ivins said he found in a certain community on his recent travels a man who had come among the people preaching false doctrine. He told the people their ancestors hung from their tails in the trees and that the doctrine of man created in the image of an imaginary God is a myth. Elder Ivins said that revelation teaches that the world was created for man and that man was put on earth, a being in the image of God.

The speaker challenged any one to produce a single instance where any improvement has occurred without the guiding direction of a higher force. He said he is a believer, qualifiedly, in evolution. He can readily believe his ancestors lived in rude dwellings, perhaps even in caves, that those dwellings were warmed and lighted by fire produced by rubbing two sticks together; that man scratched the earth with clam shells and sticks instead of ploughs, that they dressed in skins and furs of wild beasts. All this, said Elder Ivins, is readily conceivable; but he sees in it the design of Almighty God. Such conditions in the history of the human race have been overcome by the guiding hand of a higher power, until to-day all the elements of civilization have been evolved.

"In your search after knowledge," said Elder Ivins, "do not lose sight of the truth that God is the Creator of heaven and earth and that through Him all truth must come."

"Do not deny the atonement," he added, "and do not lose sight of the teachings of the gospel. God is the eternal Father of mankind, whom He created in His own image and whom He designs to save in His Kingdom."

ELDER JOSEPH F. SMITH, JR.,

the next speaker, read a passage of Scripture: Man knoweth the

things of man by the spirit of man, but the things of God by the Holy Spirit. Elder Smith said he has great confidence in the Word of the Lord, and he has concluded one can get more knowledge and wisdom by heeding the Word of the Lord than by heeding the teachings of men. He believes, he said, that man was created in the image of God, and is in very deed the son of God. Elder Smith read from the Pearl of Great Price, wherein the Lord told Moses there are many worlds, but only with this earth are its inhabitants concerned. From this, said Elder Smith, he learns there never was a time when worlds were not created; and the purpose is made known: to bring about the eternal glory of man. Life is not spontaneous on this earth; it existed long before this earth was created and it was planted here. The doctrine that life began on this earth spontaneously is false, he declared. Let Latter-day Saints have nothing to do with such teachings. It is true life sprang from a single source, but that source is not the scum on the sea, the jellyfish or the pollywog; the source of life in all its forms is God Almighty. Elder Smith declared that just because Moses did not have a daily paper delivered at his door, because he could not press a button and light his home, was no sign he was not as intelligent as people to-day. Abraham knew far more about astronomy than do the scientists of the present, he said. God has given His children in all ages just what the age and the dispensation in which they live demand. The inventions of to-day were given from God, despite all the glory man may take to himself because of his intelligence; and despite all the wisdom of scientists the word of the Lord is that man was created in God's own image, a being of life, transplanted to this earth. Elder Smith concluded by saying he has in the past protested consistently against the false doctrines of evolution, and he will continue to protest against them.

PRESIDING BISHOP C. W. NIBLEY

said he desired to impress upon the people the advice not to sell all their seed wheat, and the admonition to keep enough for flour. If they do not heed this warning, he said, before another harvest they may be importing wheat from far distant points, if it can be had at all.

Pay no attention to promoters and schemers who come around offering get-rich-quick schemes.

Bishop Nibley said he would like to encourage congregational singing. He does not object to solos; he likes them, he said, but there is perhaps nothing that so stimulates the spirit of a meeting as good congregational singing. He said he has heard soloists sing "My Rosary." "Well," he said, "'My Rosary' is good music; but not for a 'Mormon' religious gathering. It is all right for a Catholic meeting. We do not count beads or kiss the cross."

Sunday Afternoon Session.

Before 2 o'clock the Tabernacle was crowded, and hundreds were unable to gain an entrance.

ELDER JAMES E. TALMAGE.

the first speaker, said that at this, the closing session of the conference, it was possible to look in retrospect at what had been said and done. Every address, he said, had been replete with truth. He had listened with particular interest to the addresses of Elders Anthony W. Ivins and Joseph F. Smith, Jr., on the conflict between truth and false science as to the origin of man.

Elder Talmage referred to a question that was put to the Savior: "Lord, are there few that shall be saved?" It is being asked to-day: "What of the millions that have inhabited, that do now, and will hereafter inhabit this earth? How many, and who will be saved?"

Elder Talmage read the answer as given in the Bible, and then said that the answer presented in the text does not give the time element. This is taken out by the unfortunate division into paragraphs and the punctuation. In effect, he said, the Scripture reads: "Seek to enter in at the straight gate. The Master shall close to the door." Elder Talmage said it should read, in effect: "Seek to enter in at the straight gate before the Master shall close to the door."

The correct rendition, said Elder Talmage, brings in the time element. Strive now to enter in at the straight gate—now, because the opportunity may pass away.

Elder Talmage referred to the doctrine of different degrees of glory in the kingdom of heaven, as given in a revelation in the Doctrine and Covenants. He enlarged upon each degree of glory and enumerated the blessings of each. This, he said, is the answer to that question, the question which Jesus did not answer directly.

ELDER STEPHEN L. RICHARDS

read the Scripture wherein it is declared that the Lord will say to many, "Depart from me, for I was an hungred, and ye fed me not; I was in prison, and ye visited me not." And when they shall say: "Lord, when saw we thee an hungred, and fed thee not; when saw we thee in prison, and visited thee not?" the Lord will reply: "Inasmuch as ye do it unto the least of one of these, ye do it unto me."

Elder Richards said he has found much comfort in that passage of Scripture. For it means that the Lord will recognize works of charity and unselfish efforts. He referred to the work of the women of the Relief society, telling how they are fulfilling the Scripture: "Do it unto the least of these." He enumerated the many visits to the sick and needy, and the other works of charity

of these good women. He spoke also of the unselfish work of the officers and aids in all the auxiliary organizations of the Church, enumerating singly all the organizations. He referred also to the work of the Church leaders, to presidents of stakes, bishops of wards and their counselors, and leaders in the quorums of the priesthood, and all who are working for the cause of truth. All, said Elder Richards, are carrying out the injunction of the Master.

PRESIDENT JOSEPH F. SMITH

said he had a matter he desired to present to the conference, as the trustee-in-trust of the Church. When the subject of Liberty Bonds was broached to the people, some of his associates, said President Smith, had urged upon him the advisability of the Church, as such, buying Liberty Bonds out of the general tithing funds. He said as trustee-in-trust he has never diverted a cent of the tithing fund from the regular channels; he felt he has no right to do so now, without the consent of the members of the Church in general conference assembled.

President Lund said: "The Church is behind the government in this war of defense against oppression and tyranny, and I move that the trustee-in-trust be authorized to expend an amount, not to exceed $250,000, for the purchase of Liberty Bonds, out of the general tithing funds of the Church." President Charles W. Penrose seconded the motion. When President Smith called for a showing of hands of those who favored the proposition, up went the hands of all the thousands in the great auditorium. When the negative vote was called for, not a hand in the vast assemblage was raised.

President Heber J. Grant presented the names of the general authorities, and the officers and leaders of the auxiliary organizations. All were unanimously sustained.

President Smith, after a few closing remarks, announced that the conference was adjourned.

Overflow Meetings.

Overflow meetings were held in the Assembly Hall and in front of the Bureau of Information.

The speakers in the Assembly Hall, Sunday forenoon, were Elders Samuel W. Woolley, Andrew Jenson, Walter P. Monson, Seymour B. Young and Rey L. Pratt. In the afternoon, Elders Melvin J. Ballard, Charles H. Hart, Joseph E. Robinson, Samuel O. Bennion, and Joseph W. McMurrin.

The speakers at the open air meeting in the morning were, Elders John W. Hart, Joseph R. Shepherd, Heber C. Austin, Brigham H. Roberts and Rulon S. Wells. In the afternoon, Elders C. A. Callis, G. E. Ellsworth, John L. Herrick, and Jonathan G. Kimball.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. NOVEMBER 22. 1917.

EDITORIAL.

ANOTHER EXCELLENT CONFERENCE.

THE semi-annual general conference of the Church, recently held in Salt Lake City, was another occasion of the outpouring of the Spirit of God, through the administration of His servants. By means of such gatherings and the willingness of the Saints to follow the advice they receive, the spiritual life of the Church is maintained, and the body of Christ, as He has been pleased to call His Church, is growing toward perfection.

The attendance was very large. There were saints from all parts of the intermountain region and mission presidents from various mission fields, and many strangers were present, as is always the case at these assemblies. One gentleman, it was stated, had come from his home on the Pacific Coast—a distance of perhaps eight hundred miles, to attend the conference, though he was not a member of the Church.

This conference might have been observed as a double jubilee, for on October 6th, it was exactly fifty years since the first conference was held in the great Tabernacle—from the 6th to the 9th of October, 1867. Even at this time, the immense building was filled one hour before the meeting convened. It also marked the fiftieth anniversary of the appointment of President Joseph F. Smith to the Apostleship, for on the 8th of October, 1867, he was chosen to fill the place of Amasa M. Lyman.

One feature of the conference deserves special notice. On the motion of President Anthon H. Lund, the vast assembly authorized the President, as trustee-in-trust of the Church, to invest a large sum in Liberty Bonds, and thus aid the United States government financially in the vast enterprise in which it is now engaged, as one of the allies of Great Britain. The vote was enthusiastic and unanimous.

Many striking addresses were made. President Joseph F. Smith's opening remarks were replete with instructions and encouragement, and he and all who followed him bore strong testimonies to the divinity of the work in which they were engaged. One of the many memorable utterances heard at this conference was that of President Charles W. Penrose, who with true, prophetic view of the future, said, "The time is near when the power that is assailing liberty shall be thrown down. The earth will be delivered from bondage, and life and liberty will be vouchsafed to all who will live for the blessings they comprehend."

The musical exercises were, as always, of the highest class.

The question is sometimes asked, what is the need of a new church, such as that which the Latter-day Saints claim that God has established in our day? Are there not churches enough? What can "Mormonism" give, that other religious systems have not given?

These questions have, no doubt, been asked at the beginning of every new dispensation. The unbelieving lovers of pleasure in the days of Noah, no doubt, asked if he had any message to preach which the patriarchs from the time of Adam had not delivered. Some of the prominent Israelites questioned the authority of Moses, and every prophet raised up during the Mosaic dispensation suffered more or less from the enmity of the people to whom they were sent. Concerning Paul we know that the crowd contemptuously exclaimed, "What will this babbler say?" (Acts 17: 18) and it is, therefore, no wonder that the Latter-day Saints should be confronted with similar queries. "What message have they? What is their mission to the world?"

Do we desire an intelligent answer to these questions? If so, let us try to understand the present religious situation in the world.

In the first place, the churches of the world have utterly failed to bring about the desirable conditions of righteousness, peace, and human brotherhood, for the establishment of which the gospel of our Redeemer was sent to the world. And the worst of it is that they are not profiting by the awful lesson of the present. There is a noticeable effort on the part of some leading clergymen to lull the masses to sleep on the charred, blood-drenched remains of churches and homes, and a hope that there may be more dreams of future bliss, while the demons of war forge new thunderbolts in their underground recesses.

"Mormonism" sounds a call to repentance of all sins of idolatry, violence, and impurity, and tells the world plainly that neither statesmanship, nor sciences, nor social service, nor any reform efforts, can save it, unless men are willing to turn to God and keep His commandments. That is the message of the Church to-day. It is as distinct and as important now as was the message of Noah in his day, or the Word of God through John the Baptist to his contemporaries, "Repent, for the kingdom of God is at hand."

In the second place, efforts are being made to-day, which, if successful, would do away with Christianity, even such as it is, and establish paganism in all its ancient features. It is stated as a fact that the question of abolishing even the system of ethics that is known as Christian has been considered by some followers of modern philosophers. They aim at a return to the worship of Wotan of northern mythology, so "refined," says a writer quoted in the *Literary Digest*, "by the results of the modern theory of races and the teachings of the Darwinian theory of evolution that what remains will be atheism, framed in high-sounding phrases."

Against such efforts in the interest of a revival of paganism, the gospel of Jesus Christ, as restored in our day and age through the instrumentality of an angel, has this distinct message, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters;" that is to say, do not worship any pagan deity, nor a God without real existence, but worship Him in whose image and likeness man was made, according to the divine account of the creation.

No other church has this message to the world.

On the contrary, the churches of the world are now in such a condition of uncertainty, that they are unable to deliver any kind of divine message. An Anglican churchman has recently outlined these conditions in a set of statements and questions, from which the following are quoted:

"1. It is no longer a question of the relation of Christianity to agnosticism, or of theism to secularism, or of the rise of some new academic faith. A rival popular religion exists and flourishes.

"2. It is no longer a question as to what was the real history underlying the Old Testament. It is now a question, 'Are the Jews of any religious value to us at all? Is not their supposed contribution a great illusion? If it is not, what is it?

"3 It is no longer a question merely concerning forms of Christology, ancient and modern, and of New Testament interpretation, but of whether Christ has for us in any sense the value of God, or whether He is merely a remarkable teacher of a bygone age. In other words, it is a question of the Absoluteness of Christianity.

"4. It is no longer a question, 'Which past centuries are to be the standard of faith, ceremonial, etc?' but 'Can we look back at all?'

* * * *

"6. It is not a question whether we are to have an open or a restricted Bible. It is seriously doubted whether we are to confine ourselves to the Bible at all as a unique sacred book.

"7. It is not a question whether the Sermon on the Mount contains the essence of Christianity or not, but whether, even granted that, it is something which we still admire, and whether the larger families of nations can be taught to cooperate within the area of its ideals.

"8. It is no longer a question whether miracles ever happened, or when they came to an end, but whether they have ceased to happen.

"9. The nature of Christ's presence in the Eucharist is less a subject for inquiry than the question whether Sacraments and public worship and the observance of Sunday are necessary at all, and if we have not outgrown them, why we should retain them.

"10. It is not a question whether God is Almighty in the old popular sense of the term; for the notion of a limited God holds the field. It is a question as to the nature of His limitations. Are they self-imposed or not?"

In the gospel of Jesus Christ, now restored to earth, all these perplexing questions have been anticipated and answered. "Mor-

monism" has a message to the world on every one of them. It tells us that the only true and genuine religion is that which has existed from eternity and will exist eternally. It is the religion of the patriarchs, of Moses and the Prophets, and of our Lord and His followers. It is the religion founded on revelation from God. It tells us of the true value of the Scriptures, for the Book of Mormon, as a "new witness for God," supports the Bible, as the Bible corroborates the Book of Mormon. It tells us of the eternal plan of salvation and the place our Lord and Redeemer, according to a council held in heaven before the earth was made, occupies in this plan, as the Captain of our Salvation. It speaks to us of the gifts of God and their continuation in the Church in all ages. And it reveals to us God Almighty as our Father in heaven, from whose presence we have wandered for a short time, but to whom we may again return immortal, if we fulfil our mission in mortality faithfully.

Such is the message of "Mormonism" to a world torn by doubt and uncertainty, and harassed by infidelity in a multitude of forms, from crass atheism to subtle, destructive criticism of the Word of God. Having this message to deliver, "Mormonism" has no apology to make for its existence, or its activity. If the saints can be true to the mission given them by God, He will take care of them. They know that He expects them to be faithful witnesses for truth and righteousness, and to lift up their voice without fear.

The conferences are held in obedience to a divine command. They are one of the means by which the saints are endowed with power from on high, to fulfil their mission in the world as the bearers of a divine message to their fellow men.

J. M. S.

MINUTES OF THE BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference was held in the Handsworth Chapel, on November 11th, 1917. There were in attendance, Mission President George F. Richards, Mission Secretary John E. Cottam, President James Gunn McKay and Elder Herbert P. Haight of the London conference; Elders Walton E. Bodily, Leroy S. Dickson, and William Payne of the Nottingham conference; Elders James H. Ludlow and Joseph S. Nelson of the Leeds conference, and President James Laird and Elders Arthur D. Evans, Leland Hair, and Jesse W. Lloyd of the Birmingham conference.

All the meetings were conducted by President James Laird, with Brother Charles C. Edwards as chorister, and Brother Walter S. Boyd as organist.

The Sunday school session commenced by singing, "Welcome, welcome, sabbath morning." Invocation by Brother Charles C.

Edwards. Sacramental hymn, "Again we meet around the board." The sacrament was administered by Brothers John M. Joseph and George E. Hunter. During the administering of the sacred emblems President George F. Richards spoke on the origin and purpose of the Sacrament and the atonement. He said that Jesus was chosen before the foundation of the world to be a propitiation for us. Adam was taught to offer sacrifices, and though he did not know why, he knew it was profitable to obey. An angel of the Lord appeared unto him and asked if he knew why he offered sacrifices. He said he did not know, save that the Lord had commanded it. The angel told Adam that it was in similitude of the atoning sacrifice of the Son of God, which would be in the meridian of time. From that time on until the death of the Savior sacrifices were offered for this purpose. Jesus gave His disciples symbols; bread in remembrance of His body, and wine in remembrance of His blood. He did not say the bread was His body nor the wine His blood, but He told them to eat the bread and drink the wine in remembrance of Him. In this dispensation the Lord has said that it mattereth not what we eat and drink so long as we do it with an eye single to the glory of God, and so we use bread and water in our Church. If we eat and drink unworthily, we eat and drink condemnation to ourselves. On the other hand, if we do it with love and charity in our hearts toward our fellow men, our sins will be forgiven and we shall receive a blessing.

A program of considerable merit was rendered by the Sunday school children of the various branches.

Elder Arthur D. Evans spoke upon the purpose of our sojourn in this mortal existence. He explained that we have a work to perform to prepare ourselves for the eternities to come. We are called upon to work out our salvation in fear and in trembling before the Lord, for the work done in this life will have its influence in the world to come.

Elder Herbert P. Haight said he was pleased to visit his friends in the Birmingham conference again. He told of a solicitor who testified in the Lord Chief Justice's Court of London that the "Mormon" elders were the purest ministers in the world. Elder Haight said that he knew these brethren were good, pure men.

Closing hymn, "Sunshine in the soul." Benediction by Brother Arthur Dix.

The afternoon session opened by singing, "We thank Thee, O God, for a Prophet." Prayer by Brother Thomas White. Continued by singing, "My Father knows."

The general and local authorities of the Church were unanimously sustained.

President James Laird welcomed all present, and bore his testimony to the truth of the gospel.

President James Laird then addressed the congregation. He said that he believed that when our assemblages are large we have

a richer flowing of the Spirit. There is only one way to obtain salvation, and that is by obedience to the laws upon which salvation is based. We have only one friend, and that is God, and if we turn from Him we are lost. How we ought to cleave unto Him who created and sent us here! Our only source of power is His Spirit, our only refuge is the gospel He has sent us.

A solo entitled, "The Holy City," was rendered by Sister Lucy Hartopp.

Elder William Payne was the next speaker. He said we should plead with the Lord for power and strength to stand in these times. The keyword should be, "Do your duty."

Elder Joseph S. Nelson said he felt that the words that had been spoken by the brethren had added to his testimony. It is gratifying to see the many ways in which the people are gaining a knowledge of the gospel. Some people regard the Lord's commandments as stumbling blocks to their happiness, while there are others who regard them as blessings.

The next speaker was Elder Walton E. Bodily, who said that our bodies are the temples of God. If any man shall defile the temple of God, him shall God destroy. No man under the sun can enter the heavens until he has been purified and obeyed the commandments of God.

Elder Leland Hair spoke on the inconsistency of infant baptism. It rests upon our shoulders, he said, as brothers and sisters, fathers and mothers, to look after the little children. He stated further, that no matter what we do in this life, we shall all be resurrected; some to obtain eternal salvation, others to receive damnation.

The meeting was brought to a close by singing, "Lord accept our true devotion." Benediction was offered by Elder James H. Ludlow.

The evening service commenced by singing the hymn, "Now let us rejoice." Prayer was offered by Elder Leroy S. Dickson. Continued by singing, "An angel from on high."

Elder John E. Cottam was the first speaker. In the course of his remarks he said that God has an interest in the humblest human being. He is the Father of the spirit of man. That fact is one of the cardinal features of the gospel of Christ. There is but one Church of Christ upon the earth, and those founded by Wesley, Calvin, Luther, and others, are earthly churches. We declare that this is the Church established by Christ, with Him at its head. We who have joined this Church become disciples of the Master. Our Father in heaven has a regard for His children who are striving through the trials and vicissitudes of this life. Man did not come from a lower form of life. He is not related to the ape. His origin is from above. We have a glorious destiny before us. It was necessary for us to come down here to learn the details of life, to find out what hatred can produce among

men, and how keen can be the pangs of sorrow. When we go back into the presence of God, we shall be welcomed if we have performed well all the duties of this life.

Elder James H. Ludlow said he was pleased to associate again with the saints of this conference. The various denominations of the day were composed of many good-living people, but they lack divine authority to administer in the name of the Lord. He bore witness that this authority had been lacking for many years, and that it had been restored to the earth in this dispensation.

A sacred solo was rendered by Elder Leroy S. Dickson.

Elder Jesse W. Lloyd bore testimony to the authenticity of the Bible and the Book of Mormon. He said that the truths we have heard at this conference are contained in both of these sacred records. He testified that he knows that God lives, and that He has again spoken to His children in this dispensation.

President George F. Richards testified that the Lord had been in our midst by His Spirit. We have been fed upon the "bread of life." He rejoiced that there had been ten souls added to the fold of Christ this day. He was thankful that so many were present, including a number of friends not yet members of the Church. This gives us encouragement, said the speaker, for we come thousands of miles to meet you and to bring to you the words of salvation. The Lord has placed upon us the responsibility of preaching the gospel to all the world. Some people seem to be able to understand that the principles we teach are scriptural, but they cannot accept of authority, because to do so they have to accept of Joseph Smith as a prophet, for our authority comes through him. If the Latter-day Saints have not the authority to administer in the ordinances of the gospel, there is no power of God unto salvation in the Church. We know we have the true gospel of the Master, and we know that Joseph Smith was a true prophet. Therefore, this gospel is true, and it is worth more than anything else in the world. President Richards then called attention to the doctrine of Deity, and said God is a being, having a body which is tangible, real and glorified, and we are actually the sons and daughters of God, in the Spirit. We were intelligent men and women before we were born into this world. We are told, said the speaker, that "without faith it is impossible to please Him; for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." A true conception of God, the Father, and Jesus Christ is necessary before we can exercise an intelligent faith in them. This is a principle that men ought to desire to believe. Another beautiful doctrine is that little children who have died without baptism have eternal life. Do not worry about them, for they are not in hell, but are saved by the efficacy of the atoning blood of our Savior. The Scriptures teach that except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven. It is our mission to show that there are no

inconsistencies in the Scriptures when they are interpreted by the spirit in which they are written. There is a vicarious work to be performed. Every ordinance administered for the living must be performed for the dead. After we have finished our life's work here we are given another opportunity. "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (I. Peter 4: 6). All these beautiful principles were taught by the Prophet Joseph Smith, and are indentical with the doctrines of Jesus Christ.

After singing, "God be with you till we meet again," benediction was pronounced by President James Gunn McKay.

At a priesthood meeting of the traveling elders, local brethren, and lady missionaries, held on Saturday, November 10th, 1917, at 4 p.m., reports were heard from the branch presidents. There were encouraging and instructive remarks given by President George F. Richards and some of the visiting elders.

A concert was held on Saturday night, and a pleasing and well-arranged program was rendered by the saints and friends.

President Richards called the elders together on Monday morning, November 12th, 1917, in the capacity of a Priesthood meeting. There were present thirteen brethren from Zion, representing five conferences of the British mission. The elders expressed their gratitude in regard to the missionary work, and President Richards gave valuable advice and counsel.

ARTHUR D. EVANS, Clerk of Conference.

WORD OF WISDOM.

PERMIT me to say a few words on this subject, as I believe some of the members of the Church seem to make light of it. It is a very important law. We are living in perilous times. Diseases are spreading in the earth, and it behooves us to keep the Word of Wisdom. God has said that strong drinks are not for the body, and that tobacco is not for the body, but that it is an herb for bruises and all sick cattle, to be used with judgment and skill. No one should use it for other purposes. To an elder, smoking is a disgrace. Elders ought to learn to keep the Word of Wisdom, then teach it to others. Again, hot drinks are not for the body. This refers to tea and coffee. Why are we so dull and languid? Because we break the Word of Wisdom. If we do, our understanding is darkened, and we do not comprehend the things of God.

Do not say, I do not think a cup of tea will keep me out of heaven. We must not trifle with the word of God. Remember that that which cometh from above is sacred, and must be spoken of with reverence. Those who remember to keep and do the word of God, walking in obedience to His commandments, shall receive

health and find wisdom and great treasure of knowledge, even hidden treasure, and shall run and not be weary, and shall walk and not faint, and the destroying angel shall pass by them as the children of Israel, and not slay them (Doc. and Cov. 89: 18).

London. F. BARRETT.

"MORMONISM" is a stem planted by the hand of the Lord; watered by the "blood of the saints and of prophets;" it flourishes gloriously. Its roots are striking deeper every day, and its thrifty branches shoot forth vigorously. The blasts of hell cannot wither it; the fire of the world's wrath cannot touch it; but while "every tree that the Father has not planted shall be rooted up," this "plant of renown," which is the kingdom of Heaven," growing up on the face of the earth, shall stretch out its mighty boughs, and yield forth its precious fruit, till the whole earth reposes under shelter, and the heavenly ones shall "lodge in the branches thereof."—PRESIDENT C. W. PENROSE.

FROM THE MISSION FIELD.

Baptisms.—Elder Arthur D. Evans officiated at a baptismal service held on Friday, November 9th, 1917, when one soul was baptized and then confirmed a member of the Church. The service was held in the Handsworth Chapel (Birmingham conference).

On Sunday, November 11th, 1917, a baptismal service was held in the Handsworth Chapel (Birmingham conference), when ten were added to the fold. Remarks were made by Elder John E. Cottam. Elder Jesse W. Lloyd officiated, and those who had been baptized were confirmed members of the Church by the traveling elders, says Elder Arthur D. Evans.

President James Gunn McKay reports that on Sunday, November 11th, 1917, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N., 15, at which two souls were baptized. Elder John H. Wilding officiated. The new members were confirmed by Elders William J. Loosle, and John H. Wilding.

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